

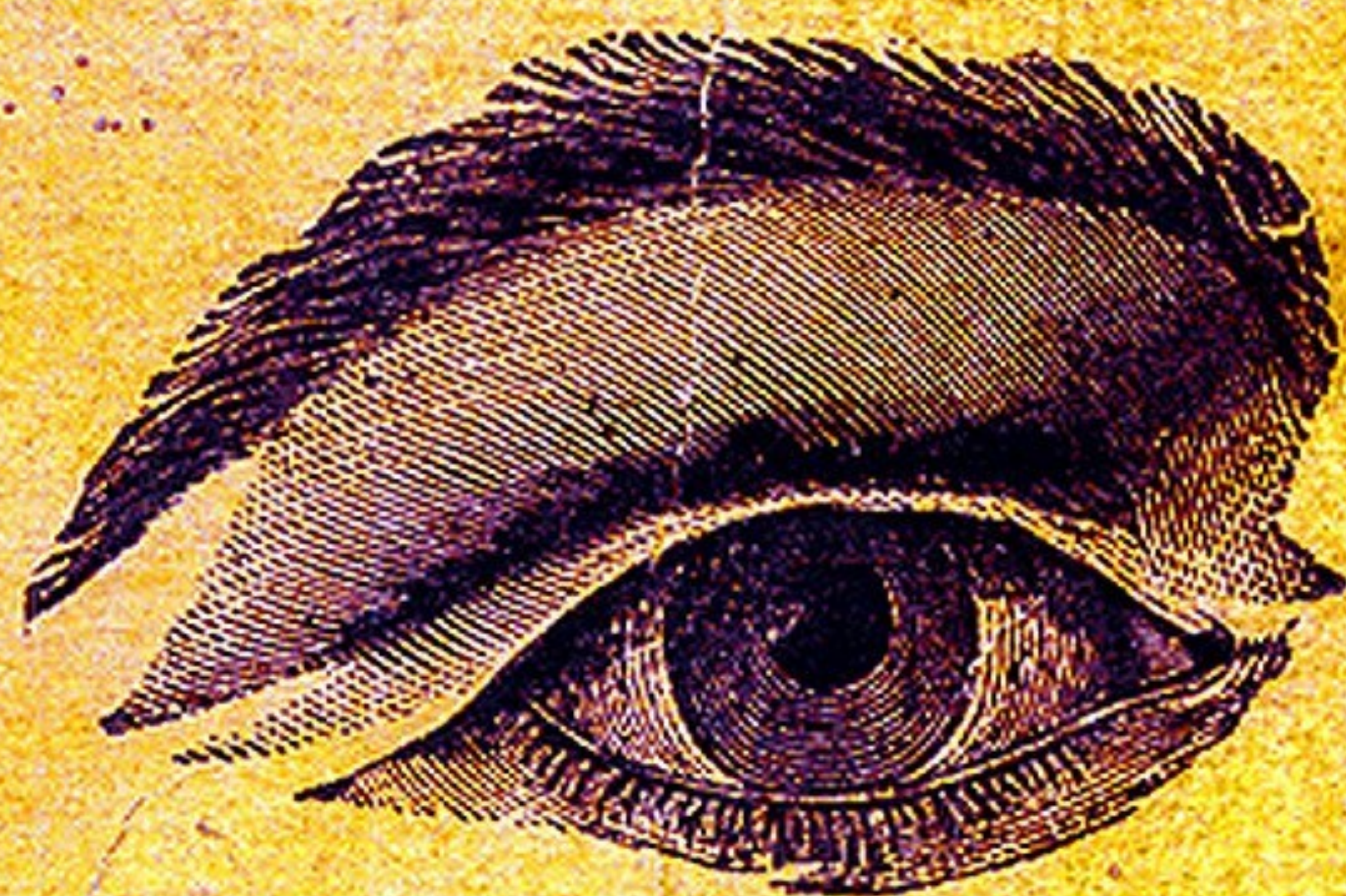
The Devil's Prayer Book

or an

Exposure of Auricular Confession

as

Practiced by the Roman Catholic Church



An Eye Opener for Husbands, Fathers and Brothers

By

WILLIAM LLOYD CLARK

Milan, Illinois

1914

PRICE, TWENTY-FIVE CENTS

SIXTH EDITION

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INTRODUCTION

The American home is the unit of American government. How important it then appears, that we should defend the virtue of woman—degrade the American home, is simply undermining the integrity of our national life. Therefore we claim that the Roman Catholic confessional box is in conflict with our best interests, as a free, cultured hood, the purity of home life. Anything that has a tendency to and enlightened people, and for the protection of the virtue of American womanhood we should enact laws that would brand every bachelor priest sitting in that Romish Hell Trap of Virtue, an impostor. It means virtue, home, purity, intelligence, love of country, patriotism, all destroyed by ignorance, immorality, crime and prostitution. We have only coasted along the boundless ocean of Romish error, gathering here and there from the seething surface a few of her most criminal sentiments for the consideration of a thinking people. Peter Dens' "Theology" has been in use among the Roman clergy more than one hundred years. It is the embodiment of everything impure, a banquet for vultures, a feast for devils. From Rome's confessional flows a stream of corruption, that, if it were possible, would pollute an orthodox hell. In the confessional, girls, pure enough to be Heaven's angels, are asked questions by old bachelor priests, vile enough to tingle with shame the cheeks of prostitutes. In the name of the American Republic we ask that the people investigate the facts contained in this little book. No man has the right to place pope above president, nor the creeds and canons of Rome above the Constitution of the United States. Enforce the teachings of the Romish church as exposed in this little book and every principle of free government will perish. The rights of the American people will be as insecure as snow upon volcanic lips. The stakes of a Western Inquisition will be driven upon our splendid hills. Around the freeman's soul will heap the bigot's flame, and Liberty's limbs will once again feel the chill of chains.

WM. LLOYD CLARK.

The Roman Catholic Confessional

Rules for Confession

NOTE.—The contents of this chapter have been compiled from the highest obtainable authorities and is absolutely reliable. More elaborate works on this subject can be obtained by addressing the author.

Confession, the Roman Catholic Church defines as that third essential part of the holy sacrament of penance which deals with the accusation of ALL the sins one has committed, made to a priest or other ecclesiastic duly authorized to receive it, in order to obtain from him the ABSOLUTION or PARDON of them.

They furthermore declare that this is a duty of every man, or child, and for the guidance of the faithful, in order that it may be made more easy, attention is called to the following rules:—

1. Imagine Jesus Christ before you in the person of your confessor.
2. Do not look upon confession as a torture of the conscience, as infidels, scoffers, and heretics represent it, but as the humble self-accusation of a child, who knows the kind compassion of his father (the confessor), finds new consolation with every word, and will be sure that his father (the priest) will not be angry, but will forgive him gladly.
4. Never let a long time pass without holy confession, for by this means you will find it easier, and certainly will derive more profit from it.

If you have had the misfortune to fall into mortal sin, give yourself no rest until you have confessed it.

TO AVOID THE DANGER OF CONCEALING SIN.

In order to secure yourself from the danger of hiding some sin, through false shame, from the priest, call to mind:—

1. That by concealing your sins, you become guilty of another sin.
2. If you conceal it from the priest, you cannot hide it from God.
3. Through concealment, you will only increase the trouble of your conscience, and sooner or later you must confess the hidden sin, or else die with it on your soul, and so be eternally lost.

4. Sin deserves shame; therefore, it is only another mark of your impenitence if you are unwilling to submit yourself to this mortification.

5. Such concealment exposes you to the danger of being put to shame in the presence of all creatures, at the day of judgment, and of burning forever in hell-fire. Ah, if a lost soul could come from hell, and find a priest, would he be ashamed to confess?

6. Tell me, would you not show to the physician of your body, your secret wounds, if you hoped to be healed? Much more should you uncover the sickness of your soul to your spiritual physician (the priest), if you would not die eternally.

EXAMINATION OF CONSCIENCE.

In order to prepare yourself to make a good confession, examine your conscience with care and diligence.

To examine your conscience, means to try to carefully remember how often we have sinned in thought, word, and deed, against the commandments of God and the Church. If we cannot remember how many times we have committed each sin, we must try to remember how many times we have committed each sin every day, every week, every month, or every year. In the examination of conscience, we should not be too scrupulous in making it.

WHAT IT IS NECESSARY TO CONFESS.

1. Every mortal sin must be confessed. If knowingly you conceal a mortal sin in holy confession, you will not only obtain no pardon for your other sins, but you are guilty besides of sacrilege. If you have doubt whether you have committed mortal sin, or whether you have already confessed it, the best way is to lay this doubt, together with the sin, before the priest.

2. You must confess those circumstances which change the nature of sin, or increase the number. For example: if the person with whom you committed the sin of impurity was a married person, you must mention this fact, because it shows that you were also guilty of the sin of adultery. It is a much more guilty thing to utter a calumny in the presence of a large company than before a few persons; before the neighbors of one you slander, than before strangers; or to steal a large sum of money rather than a small one; or if you take a small sum very often, rather than once or twice only.

3. You must confess the number of your mortal sins, as near as you can remember. If you can not remember the exact number, then

say: it was about so many times, or so many times more or less. If you have to make confession for so many years back, and cannot remember how often you have committed the sin, you should at least say how long the habit continued, about how often in the day, in a week, in a month, you fell into that sin; and if the habit was interrupted for a while, say how long.

THE MANNER OF MAKING CONFESSION.

1. When you go to the confessional, do not press before others. While you are waiting for your turn do not distract yourself by looking around and talking. If you have long to wait, you may read anything in your prayer-book which relates to holy confession, or say the Rosary, or meditate upon some spiritual subject.

2. Do not place yourself so near the confessional as to hear the confessions of those who are before you. If ever you should by any accident hear any sin confessed, you are bound to keep it secret under pain of sin. Any one who listens from curiosity is also guilty of sin.

3. When you are about to kneel down before your confessor, arouse yourself once more to a true contrition and sorrow for your sins, and imagine Jesus Christ actually before you in person of the priest. Be very careful during confession to observe the greatest possible modesty, in your words and manner. Do not speak too loud, so that persons around may hear, and not so low that even your confessor cannot understand you. If you do not understand what the priest is saying, do not let him go on speaking to no purpose, but tell him so at once.

IN THE CONFESSIONAL BOX.

When you have said the act of contrition, go to the confessional box, kneel down, and when you see the priest ready to hear you, begin your confession by making the sign of the cross: "In the name of the Father, and of the Son, and of the Holy Ghost, *Amen*." Then say: "Bless me, father, for I have sinned." Repeat the Confiteor, as follows: "I confess to Almighty God, to the Blessed Mary, ever Virgin, to blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles, Peter and Paul, and to all the Saints, and to you father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my great fault, through my most grievous fault (*here strike your breast three times*); therefore, I beseech the Blessed Mary, ever Virgin, the blessed Michael the Archangel, the

blessed John the Baptist, the holy Apostles, Peter and Paul, all the Saints, and you, father, to pray to our Lord God for me."

Then first of all, tell your confessor how long it is since you made your last confession—whether you received the absolution of your sins from the priest—and if you have performed the penance imposed upon you, be careful that your answers be brief and to the point, without covering up your sins, and without false excuse.

QUESTIONS ASKED IN THE CONFESSIONAL.

How long ago did you make your last confession? Did you perform your penance? Was that confession a good one, or a bad confession? How many such sacrilegious confessions and communions have you made?

Have you ever denied the Catholic faith? Have you openly rejected any doctrine of the Catholic Church? Have you spoken against any article of faith? Have you suggested or encouraged such doubts in others? How often?

Have you sometimes betrayed the Catholic faith by saying that all religions are good, or that a man may be saved in one as well as in others? How many times?

Have you read the Protestant Bible, tracts, or other books upon matters of religion circulated by heretics? Have you kept them in your house, or sold them, or given to others to read? How often?

Have you joined in singing or worship of heretics, either public or private? Have you gone to their churches? Have you listened to their preaching? How often?

Have you consulted fortune-tellers, to find out things to come, recover things lost, etc.? Have you given credit to dreams, taken notice of omens, or made any other superstitious observation? How often?

Have you exposed your faith to danger by evil associations? Have you united yourself to the Free Masons, or Odd Fellows, or any other similar society forbidden by the church?

Have you, by your own fault, remained in ignorance of the doctrines and teachings of our holy religion?

Have you undertaken the study of the Holy Scriptures without the consent of your spiritual advisors? Have you studied them from false motives, or interpreted them contrary to the interpretation of the church? How often?

Have you been guilty of blasphemy, by angry, injurious, or insulting words, spoken against God, against his power, his justice, his goodness, or other perfection? Have you pronounced any sacred name of

God, or of the saints, in a blasphemous or irreverent manner? Have you spoken in a blasphemous or irreverent manner of sacred things, for example of the holy sacraments, the crucifix, the cross, scapulars, rosary, blessed medals, or sacred relics? How many times?

Have you abused the Holy Scriptures by any indecent or grossly irreverent application? Was it done in the presence of others? How often?

Have you been guilty of great indifference in the church, by immodest actions or conversation—by an indecent way of dressing, or some gross misconduct in gazing about, and laughing? How often?

Have you consulted dream books, books of astrology, etc.? Have you kept them in your house, or given them to others to read? Have you made use of card cutting, tossing cups, etc.? Have you been guilty of witch craft, or made use of any spells, or like inventions of the devil? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner?

Have you cursed yourself or others? If so, was it from the heart? Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise to God? Have you broken the marriage promise without just cause? How often?

Have you done servile work on Sundays, or holy days of obligation, without necessity, or permission of your holy advisors? How often? Have you caused others to do the same?

Have you spent Sundays, or holy days in taverns, or elsewhere? in dancing, gambling, in drinking to excess, in criminal walks and visits, or scandalous pleasure parties? Have you omitted to hear mass on those days by your own fault?

Have you broken the second commandment of the church, by eating meat on Fridays, and other days when meat is not allowed? Have you been the cause of others doing the same? How many times?

Have you been married clandestinely, without the presence of priest and witnesses? Was it even before an heretic preacher?

Have you married within the forbidden degrees, and without dispensation; or with unbaptized persons (i. e., a person unbaptized in the Romish faith); or with some other impediment which would make marriage invalid?

Have you been ungrateful to your parents? Did you despise

them? or even hate them? Did you wish for their death? or that some other misfortune might befall them? How often?

Have you given them injurious or insulting language? or mocked and ridiculed them? How often? Have you cursed them? How many times? Have you threatened them? or lifted up your hand to strike them? How often?

Have you stolen from your parents, or otherwise wronged them? Have you squandered away their substance? How much, and how often?

Have you been disrespectful and disobedient to your spiritual superiors, the bishops and priests of the church? Have you treated them in a haughty or insulting manner? Have you taken part with the disaffected and the seditious? Have you neglected to contribute to the support of your pastors, of the (parochial) schools, and the maintenance of your religion?

Have you been guilty of the death of any one? by your own act, by participation, by instigation, by counsel, by consent? Have you ever attempted or intended to take the life of another? Have you engaged in serious fights, or injured others by blows, wounds, or other ill-treatment? How often?

Have you endeavored to take your own life? Have you injured your health by excess in eating and drinking? Have you been drunk? How often in the week, the month, or the year? Have you been the cause of drunkenness in others? When, and how often?

Have you neglected to get your children well instructed in their own religion? Have you sent them to heretic or godless (public) schools?

Have you exposed their innocence to danger or by taking them to your own bed or keeping by letting them sleep together without distinction, in the same room, when already old enough to be scandalized? How often?

Have you allowed them free intercourse with the opposite sex; to receive visits alone and at improper hours, or to be out late at night? Have you permitted them to read romances or other pernicious books?

Have you treated your wife with attention and forbearance in the time of her pregnancy? Have you corrupted her mind by your immodesty and wicked conversation? How often?

Have you tempted or forced her to offend God? Have you treated her in a gross, tyrannical or cruel manner? Have you beaten her in your anger or drunkenness, or injured her by any other outrage? How many times?

Have you made her unhappy by your neglect, coldness and unfeeling conduct, or by spending your leisure hours away from home? Have you neglected to provide for her maintenance and that of your children? Have you squandered her earnings and your own on your sinful pleasures?

Have you stolen money or other property? What was it? Is it still in your possession? How much at a time? How often?

Have you stolen anything consecrated to God, or from a holy place?

Have you charged exorbitant prices? Have you made out false bills? Have you cheated in weight, measure or quality of your goods, under the excuse that others do the same? Have you otherwise cheated in buying or selling?

Have you cheated at cards or other games? Or on a still grander scale, by means of deceitful speculations, associations or other enterprises, entered into in bad faith and to the injury of the simple and unwary?

Have you defrauded your creditors? Have you been guilty of forgery? Or passed counterfeit money or broken bills?

Having found things of value, have you kept them without taking necessary pains to find the owner?

Having been trusted with money, have you kept back part for yourself? How much and how often?

Have you returned things borrowed? Have you bought or received things which you knew or believed to have been stolen? Have you taken charge of them or allowed them to be kept in your house?

Have you been guilty of fraud or embezzlement in any public office or private trust? Have you taken part in theft, fraud or injustice to others? Have you concealed when it was your duty to inform?

Have you attempted, intended or desired to rob, or steal, or defraud, or commit any kind of injustice? How often?

Have you been guilty of lying? Have you given false testimony before any tribunal or magistrate? How often?

Have you carried on an unjust lawsuit, or advised others to do so? Have you sought to gain your own cause by bribery, threats or other corrupt means? Have you procured false testimony, and how?

Have you signed any false papers or documents? Have you falsified accounts, letters or other writing? What injury have you done by these sins? How often?

IF YOU KEEP A HOTEL OR BAR

Have you charged more to your guests than was just? How much, and how often?

Have you adulterated your liquors? To what amount, and was this a regular practice?

Have you given drink to drunkards, or to those already drunk, or allowed them to drink to excess in your house? How often?

Have you served those whom you knew to be ruining their family by their dissipation?

Have you made others drunk, or sought to make them so? Have you gloried in having made them so? How often?

Have you kept your house open during divine service, or made it a place of dissipation on Sundays? How often?

Have you allowed gambling in your establishment, or tolerated blasphemy, obscenity, and other wicked discourse? Have you permitted loose women to lodge in your house? Has it been a place of scandalous interviews, or other shameful immorality?

Have you allowed in it immoral shows or concerts, drunken festivity, and dangerous dances? How often?

Is your business an occasion of sin to your neighbor, of harm to your children, and a hindrance to your own salvation?



Roman Latin Theology

Extracts from the standard theological works of the Roman Catholic church, translated from the Latin into English, as found on pages 119, 120, 121, 122, 123, 124 and 125 of "Fifty Years in the Church of Rome," by Rev. Charles Chinquy, for twenty-five years a papal priest, and after leaving Rome a trusted and personal friend of Abraham Lincoln. These extracts are from the works of St. Ligouri, one of the highest and most infamous of Papal authorities.

"May a servant bring a ladder and help his master to go up and commit adultery? Bus and others think that he may do it, and I am of the same opinion.

"A servant has the right to rob his master, a child his father, and the poor the rich.

"May a servant open the door for a prostitute? Roix denies it, but Ligouri affirms it.

"A culprit, or a witness, questioned by a judge, but in an illegal manner, may swear that he knows nothing of the crime about which he is questioned, though he knows it well, mentally meaning that he knows nothing in such a manner as to answer.

"He may swear that he knows nothing, when he knows that the person who committed the crime committed it without malice, or again, if he knows the crime, but secretly, and that there has been no scandal."

Ligouri asks himself: If an accused, legally interrogated by a judge, may deny his crime under oath, when the confession of his crime might cause his condemnation, and be disadvantageous to him? and he answers:

"It is altogether probable that when the accused fears a sentence of death, or of being sent to prison, or exiled, he may deny his crime under oath, understanding that he has not committed this crime in such a manner as to be obliged to confess it.

"He who has sworn to keep a secret is not obliged to keep his oath, if any consequential injury to him or to others is thereby caused."

Ligouri asks whether a woman, accused of the crime of adultery, which she has really committed, may deny it under oath. He answers: "Yes, provided that she has been to confession, and received absolution; for then," he says, "the sin has been pardoned and has really ceased to exist."

Ligouri maintains that she may commit a minor crime in order to avoid a greater crime. He says: "It is right to advise anyone to commit a robbery or a fornication in order to avoid a murder.

"The Salmantes says that a servant may, according to his own judgment, pay himself with his own hands more than was agreed upon as a salary for his own work, if he finds that he deserves a larger salary; "and," says Ligouri, "this doctrine appears just to me.

"A poor man who has concealed the goods, and the effect of which he is in need, may swear that he has nothing.

"In like manner an heir, who, without taking an inventory, conceals his goods, when it is not the goods mortgaged for the debt, may swear that he has concealed nothing, understanding the goods with which he was to pay.

"There are many opinions about the amount which may be stolen to constitute a mortal sin. Navar has said, too scrupulously, that to steal a half piece of gold is a mortal sin, while others, too lax, hold that to steal less than ten pieces of gold cannot be a serious sin. But Tol, Mech, Lees, etc., have more wisely ruled that to steal two pieces of gold constitutes a mortal sin.

"Is it a crime to steal a small piece of a relic? There is no doubt of its being a sin in the district of Rome, since Clement VII and Paul V have excommunicated those who committed thefts. But this theft is not a serious thing when committed outside the district of Rome, unless it is a very rare and precious relic, as the wood of the Holy Cross or some of the hair of the Virgin Mary!

"If anyone steals small sums at different times, either from the same or from different persons, not having the intention of stealing large sums, nor of causing a great damage, his sin is not mortal, particularly if the thief is poor, and if he has the intention to give back what he has stolen.

"If several persons steal from the same master, in small quantities, each in such a manner as not to commit a mortal sin, though each one knows that all these little thefts together cause a considerable damage to their master, yet no one of them commits a mortal sin, even when they steal at the same time."

Ligouri, speaking of children who steal from their parents, says: "Sales, cited by Croix, maintains that a son does not commit a mortal sin when he steals only twenty or thirty pieces of gold from a father who has an income of 150 pieces of gold; and Lugo approves of that doctrine. Lees and other theologians say that it is not a mortal sin for a child to steal two or three pieces of gold from a rich father;

Bannez maintains that to commit a mortal sin a child must steal not less than fifty pieces of gold from a rich father; but Lacroix rejects that doctrine, except the father is a prince."

The theologians of Rome assure us that we may, and even that we must, conceal and disguise our faith.

"Though lying is forbidden, we may be allowed to conceal the truth, or to disguise it under ambiguous or equivocal words or signs, for a just cause, and when there is no necessity to confess the truth. If by that means one can rid himself of dangerous pursuits, he is permitted to use it; for in general it is not true to say that, when interrogated by public authority about his faith, he is obliged to reveal it. When you are not questioned as to your faith, you are not only allowed to conceal it, but it is often more to the glory of God and the interest of your neighbor. If, for example, you are among an heretical people, you can do more good by concealing your faith; or if, by declaring it, you are to cause great trouble or death. It is temerity to expose one's life.

"As for an oath made for a good and legitimate object, it seems that there should be no power capable of annulling it. However, when it is for the good of the public, a matter which comes under the immediate jurisdiction of the Pope, who has the supreme power over the Church, the Pope has full power to release from that oath.

"Any layman excommunicated is deprived of all civil communication with the faithful, in such a way that if he is not tolerated they can have no communication with him, as it is in the following verse: 'It is forbidden to kiss him, pray with him, salute him, to eat, or to do any business with him.'

"Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be exterminated.

"Though the heretics who repent must always be accepted to penance, as often as they have fallen, they must not in consequence of that always be permitted to enjoy the benefits of this life. When they fall again they are admitted to repent. But the sentence of death must not be removed.

"When a man is excommunicated for his apostasy, it follows from that very fact that all those who are his subjects are released from the oath of allegiance by which they were bound to obey him.

"Every heretic and Protestant is condemned to death, and every oath of allegiance to a government which is Protestant or heretic is abrogated by the Council of Lateran, held in A. D. 1215. Here is the solemn decree and sentence of death, which has never been repealed, and which is still in force:

"We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known; for, though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall first be degraded from their respective orders, and their property applied to the use of the church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in defense of the faith, and extirpate all heretics denounced by the church who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after being admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the metropolitan and bishops of the province shall unite in excommunicating him. Should he remain contumacious for a whole year, the fact shall be signified to the Supreme Pontiff, who will declare his vassals released from the allegiance from that time, and will bestow the territory on Catholics, to be occupied by them, on condition of exterminating the heretics, and preserving the said territory in the faith.

"Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgences and be protected by the same privileges as are granted to those who go to the help of the Holy Land. We decree, further, that all who may have dealings with heretics, and especially such as receive, defend or encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person, but anyone can bring an action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments

made by him shall be held valid, but shall be condemned with their author."

But why let my memory and my thoughts linger any longer in these frightful paths, where murderers, liars, perjurers and thieves are assured by the theologians of the Church of Rome that they can lie, steal, murder and perjure themselves as much as they like, without offending God, provided they commit those crimes according to certain rules approved by the Pope for the good of the Church.

The Doctrines of the Jesuits

The Jesuit order of Roman priests has, because of its uncivil teachings, been banished at some time, from every civilized nation on earth, except America. But in spite of these expulsions, the members of this society are in every corner of the earth and divided into as many kingdoms as the earth has limits. They are allowed to operate freely in this country because of the cowardice of our politicians and the ignorance of the people. Gury is the world's greatest Jesuit theologian. His theology has been translated from the Latin by Paul Bert, a member of the Chamber of Deputies, and professor at the Faculty of Science. He is one of the great scholars and statesmen of the French Republic. The translation comprises a volume of 612 pages, from which we make a few extracts for the consideration of American citizens, many of whom see no danger in the policies of the Papal system.

Erroneous Conscience, page 73. Georges, during childhood, has had for many years the habit of polluting himself, but did not admit it in confession, not thinking it was an evil. But later, knowing the truth, he doubts the validity of those confessions, and asks himself if he is in duty bound to make a general confession.

Did Georges ignore invincibly the malice of pollution?

Georges may have been in good faith at the beginning. But it is difficult to believe that his good faith has lasted so long.

Erroneous Conscience, page 73. Gustave, a child ten years old, has abandoned himself to obscene touchings on the person of his first cousin; he has avowed it in confession, but omitting the circumstance that it was his cousin, because he was ignorant that a sin was more grievous on that account. Later he recognizes his error, and inquires if he must confess anew, indicating that circumstance.

Is Gustave obliged to recommence the confession of his sin,—yes or no?

Gustave is not obliged to a new confession in order to add the omitted circumstance, if, at the moment he committed the sin, he was not aware that in such a case there was a particular gravity, because the difference is not in the act, but in the principle. In principle, insuperable or absolute ignorance excuses him from the sin of incest. Let not his peace of mind be disturbed.

Church in Civil Law, page 82. Must we obey a law of the Church which, prohibited by a civil government, has not been accepted?

Yes; because the Church has received her authority from Christ, not from a civil power, from which she is quite independent.

Numerical Distinction of Sins, page 98. Delphin, wishing to seduce a young girl, uses different means for that purpose; unchaste and endearing talk, love letters, obscene engravings, sensual contact; but the sin, through fortuitous circumstances, could not be consummated.

Has he committed several sins?

He has committed as many sins as there are bad acts of different species . . . because the sin not having been consummated, all its divers means, each one bad in itself, cannot be attributed to a common aim, and be assimilated with the consummation of the sin.

Servants' Duties, page 107. Is a servant allowed to open the door of a house to a courtesan?

St. Ligouri concludes in the affirmative, if there is some other person who would do it.

In cities it is allowable to let a house to courtesans, if no other tenants are found, or if they could easily find some other house.

Can a servant harness a horse for a master who is setting out to commit a sin, and can he accompany him?

It does not appear to be forbidden to get the horse ready, because the servant no more co-operates in his master's sin than by opening the door to the courtesan. But he cannot accompany his master, unless in case of serious damage; or if he is not certain about the designs of his master.

Is a servant permitted to carry his master's love letters to a concubine?

No; at least not without a weighty reason.

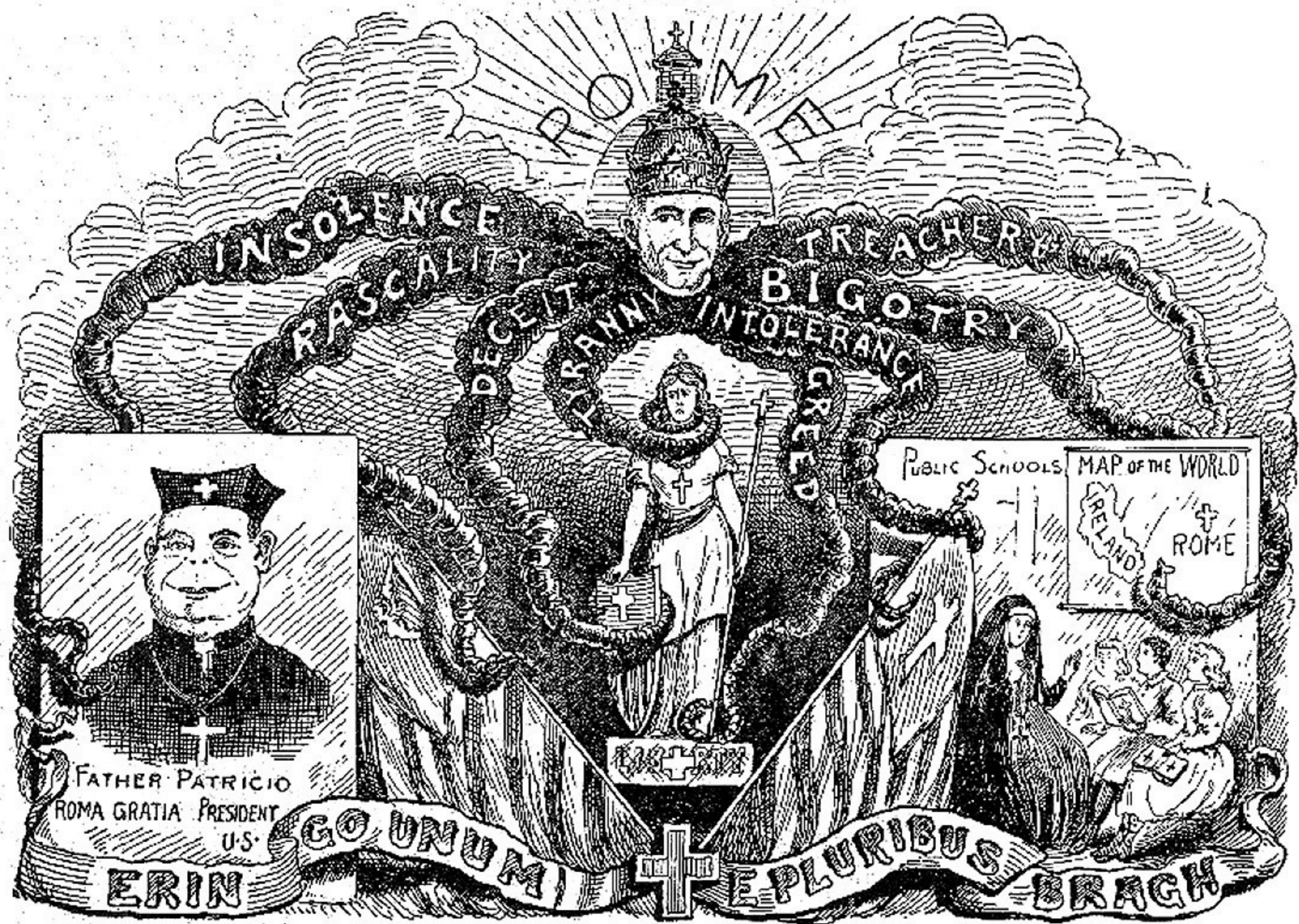
Is a servant permitted to carry gifts to a courtesan?

No; unless there is a very weighty reason.

Are inn-keepers permitted to give newspapers to their customers, to read?



The logical result. From "Why Priests Should Wed"



The Papal Octopus

They cannot subscribe to papers which are evidently and ordinarily contrary to religion and good morals, even if they run the risk of losing their customers.

Table Turning, page 113. Pious men, who had seen in turning tables a purely physical phenomena, have recognized in it, with no doubt whatever, an infernal divination. * * * Is it possible to question marble or wooden tables and expect answers from them? Nobody is foolish enough to believe that, so people think, generally, that spirits are moving the table, and they have been called spirit-rappers; now, they cannot be good spirits; it would be blasphemy to affirm that angels and saints enjoying an eternal happiness would intervene in such a childish game of men, obeying them and giving satisfaction to their insane curiosity. Moreover, it would be impious to affirm that God, who abominates divination and forbids it so severely, should permit the inhabitants of heaven to interpret them. Spirits of that sort, then, are bad spirits, cursed by God for eternity, and seeking to entrap men in their meshes. Now, shall we not refuse with indignation to entertain relation with those unclean spirits, to evoke them, or render to them a true worship? Is not this the crime of divination forbidden by God as abominable?

On Sacrilege, page 119. Renatus went to church on a fast day, not to worship God, but to meet and see his betrothed. During all the divine service, he looked at her with unchaste desires; he allowed his mind to be filled with depraved thoughts, and did nothing else, but *de se toucher et polluer*. The mass being over, he invited the young girl, by signs, to abandon herself to him in some other place.

Has he committed one or several sacrileges?

He has not committed any sacrilege by his obscene thoughts neither by his immodest looks nor by the signs to his betrothed.

But he has committed a sacrilege by polluting himself, even secretly, and this as often as it took place; and also, at least with probability, because of his self-contact.

The Obligation of an Oath, page 122. One is not bound by an oath given in a promise of marriage to a young lady, rich, healthy, a virgin, and of good reputation, if she falls into poverty, sickness, infamy or fornication, because a simple promise does not oblige in this case.

On Vows, page 123. Is one held by a vow if he doubts that he has pronounced a vow or only a simple proposition; or, that there has been sufficient deliberation?

Yes; if when the vow is made, one is influenced by good senti-

ments; it is valid then, though having a bad cause or evil conditions; for instance, to vow to give alms if one is not caught stealing. Because, if to steal is an evil, not to be caught is not one, but certainly a gift of God; now, the vow does not bear upon evil, but on good, insomuch it is good by itself.

The Value of Vows, page 125. Gervais, a youth, vowed not to eat the heads of animals, in honor of St. John the Baptist, the beheaded.

Veronica, mother of a family, observing with grief that her daughter, Martini, is pregnant by Titus, and fearing dishonor for the family, vows before God and the Holy Virgin to give a hundred pieces of gold to the church if her daughter dies before giving birth to the child.

Is the vow valid?

Though valid as to the object of the vow, it is illicit as to the end. Indeed, though one cannot condemn a mother who, to avoid such dishonor, wishes for God to take away her daughter; however, as there is here an eternal injury for her child, and as the desire of the mother is not subject to the condition of her eternal salvation, but is absolute, that desire is illicit.

What is Commanded on Fast Days, page 126. All the faithful having reached the age of reason are obliged, under penalty of a grave sin, to attend mass every Sunday and feast day, unless there should be a legitimate reason.

One attends mass, according to the more probable opinion, if one is in a house in the neighborhood from which one can see, through the door or window, the altar or the attendants, provided a little space only separates the house from the church. It would be otherwise if there was a large space or a square.

The one who goes to sleep from time to time does not commit a grave sin, if once in a while his attention is called to what happens around him.

Things Forbidden on Sundays and Fast Days, page 127. Are fishing and hunting permitted?

Yes, because they are not manual works, provided no great noise, hustle, and great preparations are made.

Is it a grave sin to order one's servants to work, each one, one hour on a fast day?

No, in principle, and according to the more probable opinion, whether the servants work together or one after the other; because their works do not form a totality, but they sin only venially each one in particular; then the master commits but a venial sin in ordering them to do a work forbidden under venial sin.

Obligations of Children Toward Their Parents, page 129. Escobar, a distinguished theologian, says: A son is, and is not obliged to feed an infidel father who is in the greatest necessity, if the latter tries to induce him to abandon the faith.

This sentiment must be held absolutely, because Catholic children are obliged to denounce their fathers or relations guilty of heresy . . . even should they know their fathers ought to be delivered to the flames, according to the teachings of Tolet . . . Then . . . they may refuse them nourishment, and even let them die of hunger. Fagundez adds, that they may even kill them, keeping, however, the moderation proper to a legitimate defense, as with enemies violating the rights of humanity, if they want to force their children to abandon the true faith; but, nevertheless, they must not bind them to make them die of hunger.

Obedience of Children, page 130. Are children permitted to enter religious orders in spite of their parents?

Yes, in principle; moreover, the child being attracted by vocation to a religious profession, and believing that he will be unjustly opposed by his parents, will act more wisely if he hides his intentions from them, and obeys the Divine will. However, this advice must not be given to minors when it is not an urgent case, or when one is not sure of his vocation. In France, especially, good care must be taken not to advise minors, thus, because the parents, with the help of the secular power, can take them from any institutions and carry them back home.

[Editor's Note.—In all countries where the civil power of the government does not curb the power of the Church, the priest through the confessional, enters the home like a thief in the night and violates all the sacred relations of parent and child.]

Conjugal Obligations, page 131. The husband's duty is particularly: To see that his wife fulfills her religious duties and follows the precepts of the divine law and of the law of the church; because he is the head and the chief of the family, and so must attend to the good directions of his wife and other members of the family. * * * To punish his wife when she commits a fault, when it is necessary to correct her and prevent a scandal. In the beginning, he must gently reprove her, in order to correct her; or, if that is of no effect, to have recourse to more severe punishment. The confessor must not immediately believe a woman who complains of her husband, because women are habitually given to lying.

Suicide, page 134. Ought a virgin to prefer death to dishonor?

No, according to the probable opinion, provided her will protests,

and that there is no peril in consent, because that permission is not formal co-operation, but only material, to the sin of another, and there is a just motive for permission, the danger of death. But this practice must not be advised when one may prudently fear the peril of consent.

* * * A virgin is not obliged to undergo an operation at the hands of a doctor, even in danger of death, if through modesty she looks upon it as very grave, and has more horror of it than of death itself.

Murder, pages 136-7. Escobar says: It is allowable to kill one bearing false witness against you, if such act compromises your life or your honor. * * * It may be done also if the false witness has temporal good in view. One may secretly kill a calumniator, if there are no other means of warding off the peril. Busembaum adds: Every time that some one has the right to kill another, according to what has been said on the question, some one else can do it for him and in his place, seeing that charity allows it.

Is a woman permitted to kill the one who makes an attempt on her modesty?

Yes, according to the more probable opinion; because it is a property more precious than riches; then, if it is allowable to kill to defend our property, there is more reason for it when it is to defend modesty.

It is allowable, for a grave reason, to do an action good in itself, from which, against our intention, results the death of an innocent person.

Abortion, page 143. In no way can physicians be excused from homicide, who, in order to save the mother in childbirth, being in danger of death, as well as the child's cranium in the mother's womb, and then take out the dead foetus.



The Abominations of Roman Baptism

The Ordinance of Christian Baptism, like the Lord's Supper, has been grossly perverted by the Roman Catholic clergy. It would require a volume to exhibit their absurd doctrine and un-Christian practice. In the hands of the Roman clergy this solemn and significant Christian Ordinance is grossly perverted and rendered inexpressibly obscene; they pervert scripture, and affirm what they cannot prove.

1. They affirm as an article of faith that no one can be saved without water baptism or its equivalent, neither infant nor adult.

2. "That such is the admirable efficacy of this sacrament (baptism) as to remit original sin, and all actual guilt however enormous."—(Catechism of Trent, page 127.)

"The remission of all sin, original, and actual, is therefore the peculiar effect of baptism."—(Cat. Trent, page 120.) "Infants, unless baptized, can not enter heaven." (p. 124.)

Baptism is so necessary to salvation that in case of danger of death (in the absence of a priest), any person, whether man, woman or child, may administer it." (St. Vincent's Manual, p. 279.)

"Baptism is no necessary to salvation, that in case of danger of death (in the absence of a priest), any person, whether man, woman or child, may administer it." * * * "What becomes of children who die unbaptized? It has not been revealed where they go, but they are certainly excluded from heaven—from the union of the blessed." (Star of Bethlehem, p. 153.)

This, in brief, is the doctrine of the church of Rome, the language of Jesus Christ to the contrary. But Jesus said, suffer little children, and forbid them not to come unto me; for such is the kingdom of heaven."—(Matt. xix, 14; Luke xviii, 16); etc. "Let God be true," and the Church of Rome a Liar. Again, "When an adult can be actually baptized, then martyrdom, or an ardent desire of baptism, accompanied with faith and true repentance, may supply its place." (Star of Bethlehem, p. 153.)

Here we have the doctrine of the Church of Rome excluding infants from Heaven for want of a few drops of water—including the intention and ritual of the Church of Rome, and saving adults from an endless hell by "martyrdom" "or an ardent desire of baptism." Where is the authority for substituting "martyrdom" "or a desire" for

water baptism for the "blood of Jesus Christ which cleanseth from all sin?"

Thus "*baptism of blood*" and "*baptism of desire*" are not only substituted for the atonement of Jesus Christ and the power of the Holy Spirit in the work of regeneration.

They thus prevent the ordinance of baptism and contradict Jesus Christ through the heresy and tradition of Rome. St. Ligouri, the celebrated Roman Theologian, says (Com. and Sacraments):—

"With regard to its necessity, it should be known that baptism is not only the first, but also the most necessary of all the sacraments. Without baptism no one can enter heaven. . . .

"It is also the most necessary, inasmuch as no one is capable of receiving any other sacrament if he has not previously received baptism. Hence baptism is called the gate of all the sacraments.

"The effect of baptism is to wash the soul, and to cleanse her from all sins, as well from original as from actual sins, and to deliver her from all the punishment due to these sins.

"The minister of baptism is the parish priest, by whom, or by another priest, with his permission, it should be ordinarily administered. However, in case of necessity, when an infant is in danger of death, any man or woman, even an infidel or heretic, can confer baptism.

. . . . "Midwives be attentive. Remember that it is not sufficient to say, "*In the name of the Father, of the Son, of the Holy Ghost,*" you must say, "*In the name of the Father, and of the Son, and of the Holy Ghost.*" The minister must also have the intention of conferring baptism, or at least doing what the Church does, as the Council of Trent has defined."

Who can certify that a "*midwife*," or a priest, had the *intention* required to constitute baptism valid? If there was no *intention* there was no baptism, no forgiveness of sins, no water regeneration, no absolution, no salvation; all a blasphemous, ecclesiastical farce. What evidence has any Priest, Bishop, Cardinal or Pope, that when he was baptized the administrator had the *indispensable intention*? How can Pope Pius prove that he is not living in mortal sin, and that his whole life is not a farce, and he in danger of an endless hell for the want of *intention* on the part of a "*midwife*" or the Roman Priest or Bishop who baptised him?

WHO MAY ADMINISTER ROMAN BAPTISM.

The faithful, therefore, are to be informed that of those who

administer baptism there are three gradations. Bishops and Priests hold the first place; to them belongs the administration of this sacrament, not by any extraordinary concession of power, but by right of office; for to them, in presence of the Apostles, was addressed the command, "Go baptize." Bishops, it is true, not to neglect the more weighty charge of instructing the faithful, generally leave this administration to priests; but the authority of the Fathers, and the usage of the church, prove that priests exercise this function of the ministry by a right inherent in the priestly order, a right which authorizes them to baptize even in the presence of the Bishop."

DEACONS MAY BAPTIZE.

"Next to bishops and priests are deacons, for whom, as numerous decrees of the holy Fathers attest, it is not lawful, without permission of the bishop, or priest, to administer baptism."

ALL PERSONS MAY BAPTIZE IN CASE OF NECESSITY.

"Those who may administer baptism, in case of necessity, but without its solemn ceremonies, hold the third and last place; and in this class are included all, even the laity, men, and women, to whatsoever sect they may belong. This power extends, in case of necessity, even to Jews, infidels and heretics; provided, however, they intend to do what the Catholic Church does in that act of her ministry" (see Catechism of Trent, pages 119-120.)

"Midwives, however, when accustomed to its administration, are not to be found fault with, if sometimes, when a man is present, who is unacquainted with the manner of its administration, they perform what may otherwise more properly appear to belong to men" (p. 121, etc.)

Now, you fine, hairsplitting Protestant theologians, who are anxious to accept as valid Roman Baptism, stand up like men of common sense and tell the world if you dare, that you endorse such a blasphemous farce as valid Christian baptism. And if this does not bring a blush to your face, put on your veil and smoked glasses and read Volume V of Peter Dens' Moral Theology, Mechlin edition, 1864, from page 147 to 229, and kindred approved works now in use in our midst, and if you do not blush for shame, the devil ought to blush for you. With the original Latin books before us, a few brief extracts translated into English must suffice. Let no one dare to deny that these things exist in our midst at the present time. We defiantly hurl the facts in the face of all the Roman clergy of the world, including the Pope of Rome, and dare them to deny the books and facts.

The Moral Theology of Peter Dens has been approved by the highest authority of the Church of Rome, and in use more than one hundred and thirty years. It is published by the "*Society for the Propagation of the Faith*," with the approbation of the highest authority of the Church of Rome. It is catalogued and sold by the Pope's publisher and bookseller in New York City, and with twenty-two volumes, containing more than twelve thousand octavo pages before us, we challenge all the earth's inhabitants to disprove books and facts. We give brief extracts from "*Peter Dens*" on Auricular Confession. Now let him tell us how to

BAPTIZE UNBORN INFANTS AND FŒTA ABORTIONS.

"If an infant has put forth its head from the womb of the mother, and the danger of death is imminent, let it be baptized on the head; neither must it afterwards be baptized a second time, if it comes forth alive. But if it has put forth another member which gives indication of vital motion, it may be baptized on it if danger threatens; and then if it survives when born, it must, on that condition, be rebaptized; but if thus baptized it afterward comes forth from the womb dead, it ought to be buried on consecrated ground."

Q. "What if the infant baptized in this case of necessity, that is, on the hand, afterward puts forth its head?"

A. "Without delay it must, on this condition, be baptized on the head if the danger continues; but otherwise its entire egression from the womb must be waited for. The same is to be observed, if in a danger of this kind, the baptism may be rendered considerably more certain. That is, an infant before baptized only on the toes, ought now if the danger is still urgent, to be conditionally baptized on the feet themselves."

"But if there appears no signs of life in the part protruding from the womb?"

A. "It may be baptized on that part on the condition, 'if thou art alive;' for it has been found by experience of midwives, that although no signs of life may appear in the part thus protruding, yet it may afterward be found to be alive."

"If, however," says our manual, "no signs of life has afterwards appeared, it may not be buried in consecrated ground."

"Midwives are, moreover, instructed that in a dangerous parturition they have water at hand, and that with self-possession without consternation, attentively and fully, and with a voice truly audible, they pronounce the words of the form, together with a proper ablution by natural water on a proper part of the body of the person to be

baptized, according to what was said. (No. 7.) And hence baptism (even supposing the proper ablution has taken place) is, at least very much endangered when certain midwives, in baptizing a child not entirely brought forth, lest they should deject the mind of the mother, pronounce in a low and modest tone: *I baptize*, and after a little delay, *thee*, and again after a short pause, *in the name of the Father, etc.*" (No. 7, p. 159.)

"Midwives are further admonished that they never venture to baptize except in a case of real necessity; if they do they commit a heinous sin. No Clergyman inferior to a Deacon, and no layman may perform the peculiar ceremonies of giving the name, presenting the godfather, etc." (No. 13.)

"One person may baptize several at the same time, and in a valid manner by a sufficient ablution with this form, *I baptize you*; but this is not proper except in a case of necessity, when life is in danger, and there is no room for delay.

"No one may validly baptize himself." (No. 14.)

Q. "May infants be baptized in the womb of the mother?"

A. (1) "If any part of the infant has already been brought forth to light, it may and should be baptized on that part, in case of necessity, according to what has already been said. (No. 7.)

(2) "An infant living in the womb can in no manner be said to be baptized by the baptism of the mother, if it perchance happens that she is then baptized, because the infant is distinct from the mother, both as to soul and body.

(3) "And hence if it is shut up in the womb of the mother that it cannot be touched and washed with water, baptism is attempted uselessly and in vain, because ablution is a necessary part of the sacrament.

"But the question is whether a child, as yet entirely in the womb, may be baptized in a valid manner, if after the labor has commenced it can be sprinkled with water, either by the hand or some other instrument; as is sufficiently plain from the testimony of physicians and midwives may be done?" (No. 23.)

On pages 181-2, Nos. 23-4, the subjects of ante-natal baptism and caesarean section are discussed pro and con, with the authority of numerous authors (of course all concurring in the *unanimous* opinion of the Church) and different among themselves as to the possibility of christening an unborn foetus when yet shut up in the womb of the mother and no part of it visible.

The modern sentiment of distinguished theologians admit that it can and may be done.

"Many of the more recent authors maintain the affirmative side, which they also attempt to prove in various ways.

1. "The infant in this case is born in a true sense, according to Matt. 1:20, which is spoken of by the angel to Joseph, that which is conceived in her is of the Holy Ghost.

2. "Such a one is so far born as to contract original sin; therefore the remedy ought to be applied.

3. "An infant putting forth any part of the body may be baptized although it is not perfectly born; therefore, likewise if it can be washed in the womb.

4. "A child is baptized in a valid manner, which has by no means been brought to light by birth, but has been cut out of the womb of the dead mother; *likewise also one that is confined in the womb.*

5. "Daelman replies to the authorities of the other opinion, that the rituals, etc., proceeded from a false hypothesis, as if such children could not really be washed, the contrary of which is certain at present.

"However the diversity of opinion may be, the latter is certainly probable, and hence, in a case of necessity, it takes place, baptizing to be sure under the conditions, *if thou art a capable subject*; but if afterward such a child is brought forth to the light alive, it will have to be conditionally rebaptized. In this case, however, it must then be observed that warm water be applied, as cold water would greatly injure the mother. Farther, that the person thus baptizing breaks the secondary skin in which the child is enclosed, in order that the water may immediately wash the body itself, (and if it may be the head) but if he cannot break the secondary skin the baptism is not, therefore, to be omitted, because, according to some, this skin is a part of the infant in this state."—No. 23, pp. 181-2.

CÆSAREAN SECTION (No. 23, P. 183.)

"Is it lawful to kill a pregnant mother that the foetus may be extracted alive, and be baptized?"

Ans. No. Although she may be despaired of by the physicians; because it is never proper to put anyone to death in order that assistance be given another. Some except the case when the mother is condemned to death; but it is better to defer the execution, even the notification of condemnation, until she is delivered. Some also say that the section of a living mother is lawful if a person is so skilled that he can cut

open the mother with a well-grounded hope of her recovery, and then extract the child, which would otherwise die without baptism, especially in those cases in which this section is the only means, not only for saving the child, but also for preserving the mother. But if a pregnant woman is certainly dead, she ought immediately to be cut open, that the foetus may then be extracted according to the Roman ritual, and the instructions of St. Carolus, Borr, etc., in order that if it is living, it may be immediately baptized; but if it is found to be certainly dead, it may neither be baptized nor buried in consecrated ground, unless it had not yet been extracted from the womb, in which cases it may be left there, and be buried with the mother as part of her," etc.

Then follows detailed instructions how to determine whether or not the mother is dead, and how to perform the surgical operation called *Caesarean section*.

"The mode of opening a dead pregnant mother at present practiced by physicians, and according to them the more easy and expeditious one, is the following: With a knife or scalpel let a transverse scissure be made in the upper part of the abdomen (or a little below the thorax in the middle of the body), so broad and deep that he may easily introduce his finger into the cavity of the abdomen, then introducing his finger," etc., etc.

"When ought the Caesarean section be instituted?"

"As the opinion is probable which says that the foetus is alive not only on the 40th or 80th day, but immediately upon the conception, or at least in the first days after conception, hence it is proper that it be instituted as often as a probable suspicion is entertained that the deceased has conceived; but whether anyone can be obliged to do this before the fortieth day, I will not venture to affirm."

OF BAPTIZING AN ABORTIVE FŒTUS. (No. 25.)

"By an abortive foetus is meant one which is prematurely brought forth to light.

"Ought such a one be baptized?" It should absolutely be baptized, if it is certain that it is alive; conditionally, if it is doubtful whether it lives; by no means can it be baptized if it is admitted that it is dead."

When is a foetus animated with a rational soul? It is certain that a foetus is alive long before the birth, as experience proves in the case of infants cut out of the mother's womb, and hence Innocent XI in his 35th proposition: "It is probable that every foetus, so long as it is in the womb, is without a rational soul, and then begins to have the same,

when it is born.' However, it remains uncertain at what time precisely the foetus is alive. Many, among whom is Neeson, contend that a soul is never infused into any except a well organized body. Yet, very many physicians, and more recent theologians, maintain that this takes place immediately after the conception, or at most, on the third or seventh day after the conception, as may be seen in the dissertation on *Baptizing Abortions*.

"Therefore, abortions, whether they have all the members developed, or have not yet obtained that perfection; the former, if they give evidence of life by motion, are absolutely baptized; conditionally, however, if they manifest no motion, but are, nevertheless, *not putrid or lacerated, although they may appear livid, and without pulse, respiration, motion and feeling. The latter, if they appear to be human embryos, even on the first days of pregnancy, are baptized conditionally; although being very small and imperfectly formed, they may be without perceptible motion; but they are first baptized whilst enclosed in the film, in order that time may not elapse, at the risk of their death when they are exposed to the air; afterwards the skin is cautiously opened and when it is unclosed the foetus is again baptized, on the condition, if thou art capable, etc.*" No. 24, p. 185, vol. v, P. Dens.

This distinguished theologian, in Nos. 25 and 26, pp. 186-187, gives detailed instruction as to the approved method of christening *foetal abortions, monsters, etc.*

But, alas, alas, alas, enough of this vile stuff. Insulted virtue shuts her eyes, closes her ears, holds her breath, and in contempt turns away, feeling that hell itself would be a paradise to such demons incarnate who would curse the world with such a system of debauchery and infernal brutality.



Appendix

Reader, in the preceding pages you have only coasted along the shore of a boundless ocean of human error. The thousandth part of this vile and corrupting theology has not been disclosed, nor should it ever be, this side of endless perdition.

If there was virtuous modesty in hell, the disgusting obscenity and libidinous communications of Auricular Confession as authorized and required in Roman Theology and now practiced in our midst would cause the chief of devils to blush for shame. No language on earth can do justice to this subject. It seems to have been reserved for the Church of Rome to fathom the cesspools of the world, and from their lowest depths drag the concentrated, quintessent, putrescent excrescence of the devilry of all ages. Nothing but centuries of the lowest debauchery, wallowing in filth, burning with lust, inflamed with wine and inspired by the devil for deeds most damning, could have invented the inherent devilry of the Roman Confessional. It is the masterpiece of the devil's workshop, and the lowest and most prolific spawn of the Babylonish Harlot who is drunk with the blood of saints. And if the originators and propagators of Auricular Confession do not find their "*own place*" in the darkest domain of an endless hell, then justice is a farce and the devil will fail to reward his most loyal subjects and there is no use for a bottomless pit.

Look at the disgusting, lecherous brutes (as many of the Roman clergy have been) strutting in long gowns or petticoats, with self-righteous pomposity—proud as Lucifer, pretending to be *Viceregents* and *vicars* of Jesus Christ, with the "keys of heaven, and hell," with the power to save or damn the souls of men. Often bloated with wine, beer and rot whiskey, and with sanctimonious hypocritical pretenses, creeping into houses (in the absence of husbands), "leading captive silly women laden with sin and divers lusts." These are the *demigods of the Tiber*, who exalt themselves above the Almighty Creator of the universe, and blasphemously pretend by the magic power of a few Latin words over crackers or wine to create at pleasure millions of such beings as was Jesus Christ, the Creator of all things. In their creed the power of the Holy Ghost and the Virgin Mary are not to be compared with the procreative power of a debauched priest of Rome, who with a wag of his tongue, a whiff of his breath, and a few

Latin words, can at pleasure create millions of such beings as Jesus Christ, each (separately considered) being the identical "body, blood, soul and divinity of Jesus Christ, the same that was born of Mary, crucified on the cross, and that ascended to heaven," etc.

Only for a moment think of this heaven-daring, hell-deserving blasphemy. A blear-eyed, blubber-mouthed, bloated debauchee (as many priests have been), in the act of creating an indefinite number of omnipotent gods, and at the same time claiming that he is Jesus Christ himself (see Catechism of Trent, p. 175.) "We therefore confess that the sacrifice of the Mass is one and the same sacrifice with that of the cross: the victim is one and the same, Christ Jesus, who offered himself once only a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord: "This do in commemoration of me." "The priest is also the same Christ, our Lord; the ministers who offer this sacrifice, consecrate the holy mysteries not in their own, but in the person of Christ. This the words of consecration declare: the priest does not say: "This is the body of Christ," but "This is my body; and thus invested with the character of Christ, he changes the substance of his real body and blood." What heaven-provoking insolence! What a mercy of God that such blasphemers are not instantly stricken down like Ananias with the lie in their mouth. But it is not enough for priests to create incarnate gods; but they compel the people to turn cannibal and eat them—"swallow them without chewing with the assurance that Jesus Christ remains in the stomach until the host is dissolved" (see P. Dens No. 28, The Eucharist).

This miraculous God-making process is not reserved for clerical prodigies. "The Eucharist, however, as was observed, with regard to the other sacraments, whether administered by holy or unholy hands is equally valid" (see Catechism of Trent, p. 172).

Truly

"They be no gods which are made with hands."—Acts xix, 26.

Now, reader, once more let the curtain fall, close this *Roman Godfactory*, and for a moment consider that Romanism is the mystery of iniquity, and the Church of Rome the mother of harlots drunk with the blood of saints.

Remember that prophecy and providence disclose the fact that a great conflict with the Papacy is inevitable. We cannot escape the issue. The Jesuits and the Roman clergy have forced it upon us, and there is not a moment for delay. Americans cannot permit this system

of debauchery, idolatry and clerical despotism to curse this our dear blood-bought, heaven-blessed country as it has cursed other nations.

We cannot permit our wives, daughters, sisters and mothers to be insulted by the lecherous dupes of the Pope of Rome. No, never, never, never! So long as there is a drop of Protestant blood pulsating in the veins of a true American Protestant.

O sons of America! list to the cry!
The loud fearful warning that rings to the sky!
Shall foul blackened falsehood unanswered be borne
And Americans be branded with insult and scorn?
Strike! strike for the country, the freedom ye crave,
Religion, an dhome and the Puritan's grave;
Oh! fight as they fought on the land and the sea,
And die as they died, but in leaving it free!"



The Roman Catholic Doctrine of Intention

By EX-PRIEST SLATTERY.

In 1562 the Council of Trent was held, and that council's teachings are infallible, according to Rome, and must be received by every Roman Catholic wherever they are published. It was that council that promulgated this doctrine of intention. Here are the exact words:

"If one shall say that in ministers, whilst they make (or complete) and confer the sacraments, there is not required the intention of doing at least what the Church does, let him be accursed."—*Can. XI, sess. VII.*

I challenge any Roman Catholic bishop or priest to contradict those words.

Now remember that the sacrament of Baptism is to Roman Catholics the only ordinary means of salvation, and if the priest or bishop has not the proper intention when giving those sacraments, they are of no benefit to the receiver; consequently the salvation of the Roman Catholics depends not on the merits of Jesus Christ, but on the intention of the priest or bishop. Hence their power over the people. For example: Rome says baptism is necessary to salvation; "without baptism you cannot enter Heaven;" and if the priest has not the proper intention when baptizing or pouring, there is no baptism, *and consequently that child, whether it dies young or old, can never enter Heaven.* Why? Because the priest had not the proper *intention* at the time of baptizing or pouring. I deny contradiction. Roman Catholic friends, *are you baptized properly?* Had the priest that baptized you the proper intention? You can't tell. The ceremony most probably was gone through, but that, according to your Church, is no good, *if the intention is not there.* The ceremony might be performed ten thousand times, and for the want of intention would be of no avail. Therefore you can't tell if you are properly baptized, and never can tell, and you must wait till you die to know if you are properly baptized. *You cannot, with any profit to your soul, receive any of the other sacraments without being first properly baptized.* Behold the awful, terrible consequences of this doctrine. If the priest is not properly baptized, he is not properly ordained, for baptism is the first, and has no substitute in this case; and if he is not properly ordained, he cannot forgive your

sins; he cannot say mass; he cannot do anything to help you on; and if the bishop is not properly baptized, he cannot properly ordain priests or consecrate their bishops. Take the Pope himself; he cannot tell if he was properly baptized, as most certainly he can't tell the intention of the man that baptized him, and consequently he does not know with certainty that he is even in the Church, much less to be the head of it. What, I ask, is the use for his infallibility and all the other claimed privileges if he can't tell whether or not he is an ordinary member of the Church. Outward membership won't do, according to Rome—membership by baptism alone—and not one of them all can tell whether they are properly baptized or not.

This was exactly my position. I was a priest; was I baptized? I could not tell. My mother told me Father Cook baptized me. I never saw him. If I did, I don't remember him; he is dead. Had he the proper intention? I don't know. Consequently, was I a priest? I don't know, for the validity of my orders depended on my baptism. Again, suppose I was properly baptized, was I properly ordained? What intention had the bishop when ordaining me? Had he any intention? I can't tell; consequently I was not sure of my ordination. Again, suppose that the bishop that ordained me had the proper intention, was he properly baptized? I can't tell. Suppose him properly baptized, was he properly ordained or consecrated a bishop? I can't tell. Thus if hundreds of years ago a priest did not properly baptize a child, if he had not the proper intention, and if that child grew up and became a priest, and heard confessions and gave absolutions, there were no sins forgiven, for his orders were no good on account of the mistake in his baptism. He said mass, but his masses were no good; he absolved the dying; those who were in mortal sin went to hell. Suppose him to be made a bishop; he ordained priests and other bishops; they were not properly ordained, for he was not properly baptized, therefore could not properly confer orders; and those bishops consecrated other bishops, and those priests exercised their powers, but alas, all in vain. Some one single baptism, years and years ago, was wrong because some priest had not the proper intention, and the whole thing is wrong here and certain damnation hereafter. Rome, I dare you to contradict one word of this. I ask any Roman Catholic man or woman, priest, bishops, or pope, to tell me if they are certain of one essential thing, according to their own teaching, for eternal salvation. I defy them, on their own principles, to give an answer in the affirmative.

"The Hole in the Wall"

A hole in the wall where an unseen eye
The sanctities of our homes may spy;
"Where a man of sin," in a robe of state,
Buys and sells at a fearful rate—
Buys the thoughts of a maudlin girl;
Buys the fears of a dying churl;
Selling his soul with the awful lie
Of the absolution theory.

Never yet has the Bible told
Of a heaven to be purchased by pain or gold;
Never yet has it bid us fall
At the feet of a sinner and tell him all.
'Tis but the pitiful lust of power,
The love of filth and the hope of dower,
With the caw of the devil that prompts the call
To the young and the weak from the hole in the wall.

Plots too foul for a poet's pen
Have been bred and hatched in that fearful den;
Nor will I mention the maiden's shame
(God knows it) when the confessor came.
Fathers and mothers, don't you care?
Follow your girl and hear her there
See the tenderness—soul to soul,
Sin to sin—in that fearful hole.

Every care of her life is shown;
Every secret of yours is known;
And home and father are left in the lurch
When he beckons her into the holy church.

Don't you remember the olden time
When priests and faggots were in their prime,
How easy it was to lay their hand
On one of the Bible-reading band?
There was ever an ear aslant the eye;
There was ever a low lip lisping by;
And child and mother alike confessed
That which brought ruin upon the rest.

And over the country far and wide
Comes creeping backwards the hateful tide,
A vestry here and a curtain there,
Or a small recess for the shrinking pair.
One and another—never more!
One at the window, one on the floor;
Giving out and taking in
Shame and misery—sin, sin, sin.

I would not bare to the common eye
The questions which a priest may ply—
Must, if he follows the written laws
Of anti-Christ's voluptuous cause.
But here is the pivot which turns so well
His simpering guests to the depths of hell:
"I am a priest; I cannot sin;
And I will pardon, if I take you in."



The Devil's Catechism

By GEN. THOS. J. MORGAN.

Q. 1. *What is an heretic?*

A. An heretic is one who denies or refuses to accept, either in whole or in part, the dogmas, doctrines and teachings of the Roman church.

Q. 2. *Is it to be understood by this that every person who is not a Romanist is an heretic?*

A. Undoubtedly.

Q. 3. *In the eyes of the Roman church, what right has an heretic?*

A. None, whatever; an heretic has no standing individually, socially, legally, or religiously. He is an outcast, a moral leper, a pest to be hunted down and destroyed by any means that can bring about such an end.

Q. 4. *What are your authorities in support of such a statement?*

A. The highest, most complete and binding.

Q. 5. *Quote them.*

A. "Though heretics must not be tolerated because they deserve it, we must bear with them till by a second admonition they may be brought back to the faith of the church; but those who after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be exterminated." St. Thomas Aquinas.

We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics by whatever name they may be known; for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment; if laymen, their goods must be confiscated, if priests, they shall be first degraded.

* * * * Secular powers, of all ranks and degrees, are to be warned, induced and, if necessary, COMPELLED, by ecclesiastical censure, to swear that they will exert themselves to the utmost in defense of the faith and extirpate all heretics denounced by the church, who shall be found in their territories. * * * Catholics who shall assume the cross for the extermination of heretics, shall enjoy the

same indulgence and be protected by the same privileges as are granted to those who go to the help of the Holy Land."—Decree of Lateran. This has been endorsed by every pontiff since it was enacted, and is today as much the law of the Roman church as when it was passed, such a fact being sworn to in an American court of Justice, at Kankakee, Ill., December 30, 1870, by Bishop Foley, of Chicago.

"We decree further that all those who have dealings with heretics, and especially such as receive, defend and encourage them, shall be excommunicated. **HE SHALL NOT BE ELIGIBLE TO ANY PUBLIC OFFICE.** He shall not be admitted as a witness. He shall neither have the power to bequeath his property or will, nor to succeed to any inheritance. He shall not bring any action against any person, but anyone can bring action against him. Should he be judge, his decision shall have no force, nor shall any cause be brought before him. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their authors."—Lateran council.

"There is no other remedy for the evil but to put heretics to death."—Bellarmine.

Q. 6. *If, as you say, the laws of the Roman church commands the extermination of heretics, why are not heretics exterminated?*

A. The reason is obvious; such an attempt at the present time would be met with defeat.

Q. 7. *Then the law is a deadletter, and consequently inoperative?*

A. A deadletter—no; inoperative at present—yes; but it is none the less good law on that account. Although Roman influence has been killed to a great extent in Europe, it has more than made up for the loss by its growth in the new world. It is utterly impossible for Protestants disorganized and leaderless as they are to survive the matchless generalship of the Vatican.

Q. 8. *I infer from your argument that the papal government is laying its plans to obtain possession of the United States for the purpose of restoring the Roman hierarchy?*

A. Undoubtedly.

Q. 9. *Upon what do you base your assumption?*

A. Upon unquestionable authorities; for instance:

"The Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted."—Pope Pius IX.

"It is an error to believe that the church ought to be separated from the State, and the State from church."—Pope Pius IX, in his syllabus of Errors.



The Confessional Box

"We can have the United States in ten years, and I want to give you three points for your consideration: the Indians, the Negroes, and the public schools."—Archbishop Ireland; in a speech at Rome, 1892.

"This is our country."—Dr. O. A. Brownson.

"The church has a right to avail itself of force and to use the temporal power for that purpose."—Pius IX, Encyclical 24.

Q. 10. *Is it possible for twelve millions of Roman Catholics to conquer more than fifty million Protestants?*

A. Undoubtedly. The conquest, in fact, is more than half perfected. More than half the army and navy, and 80 per cent. of the members of the police forces in the principal cities of the United States are Roman Catholics, as also are seventy per cent. of other city and county officials; and although the National legislature is nominally Protestant, it must not be forgotten that most of the members thereof have been compelled to surrender their legislative independence in order to secure the Roman Catholic vote. In fact, it is this vote that decides which party shall go into power, and invariably determines the presidential election.

Q. 11. *Then it is the policy of the Roman church to destroy the government of the United States, as it as present exists, by legislation—not by force?*

A. By legislation if possible, but should legislation prove ineffectual or too tardy for the accomplishment of the object, then a resort to force has already been amply provided for.

Q. 12. *In what way?*

A. By the establishing and organization of Roman Catholic military companies throughout the land. These are composed exclusively of members of the Roman church in good standing, and are under the immediate supervision of the priests, while the officers are men of unimpeachable loyalty to the Roman see. These in connection with the army, navy and militia, form an army of at least a million men. It matters not, therefore, whether legislation or force wins, the result will be the same—the extirpation of heresy, and the supremacy of the church.

Q. 13. *In the event of the papacy being successful in the realization of its designs, would freedom of worship be interdicted?*

A. Assuredly. The authorities, both ancient and modern, are most explicit on this point.

"The church holds it unlawful that various sorts of divine worship should be on a par with the true religion before the law."—Pope Leo XIII.

"The man who shoots an anarchist at sight is a public benefactor. These ex-priests are anarchists of the worst stamp. . . . I, for one, say better free bullets than free speech."—The Jesuit Priest Sherman in a speech delivered at Chicago.

"Ere long there is to be a state religion in this country (United States) and that state religion is to be Roman Catholic."—Priest Hecker.

"The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, are a most pestilential error, a pest of all others to be dreaded in the State."—Encyclical letter of Pope Pius IX, August 15, 1854.

"If Catholics ever gain a sufficient majority in this country, religious freedom is at an end; so our enemies say, so we believe."—The Shepherd of the Valley, official organ of the bishop of St. Louis, November 23, 1851.

"It was proposed that all religious persuasions should be free and worship publicly exercised; but we have rejected this article, as contrary to the canons and councils of the Roman Catholic church."—Pope Pius VII, Encyclical, 1808.

"Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic church."—Bishop O'Connor, of Pittsburg.

They both denounced and cursed any or all who exercised the right of free thought as to religion, free press, free schools, free Bibles, free or republican governments, free pulpits or churches; in fact everything that is evidence of freedom and interferes with the schemes of the Roman corporation for universal rule.

"All who maintain the liberty of the press—Sit anathema (let him be damned eternally). All who assert the liberty of conscience and of religious worship—Sit anathema. All advocates of the liberty of speech—Sit anathema. All who contend that papal judgment may, without sin, be disobeyed or differed from, when they treat of the rules (dogmata) of faith and morals—Sit anathema. All who hold that Roman pontiffs and councils have transgressed their powers and usurped the rights of princes—Sit anathema. All such as maintain that the church may not employ force—Sit anathema. All who believe that any method for the instruction of youth solely secular, not supervised by the Roman church, may be approved—Sit anathema. All who insist that marriage, not sacramentally contracted, has a binding force—Sit anathema. All who assert that a religion other than Roman Catholicism may be established or permitted by a State—Sit anathema.

All who maintain that in countries called Catholic the free exercise of other religions may laudably be allowed—Sit anathema."—Pope Gregory XVI, in May, 1844, in a bull, and Pius IX, December, 1864, in an encyclical letter or syllabus.

"No pledge is of any binding force to which Rome is not a party."—Cardinal Manning.

"If the holy church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination, and the sublime attainments of human understanding."—Pope Gregory XVI, August 15, 1832.

"The day will come when Roman Catholics will take this country and build their institutions over the grave of Protestantism, and then religious liberty is at an end."—Priest Hecker.

"The church is of necessity intolerant. Heresy she endures when and where she must, but she hates it and directs all her energies to destroy it."—Shepherd of the Valley, St. Louis, November 23, 1851.

"No man has a right to choose his religion. Catholicism is the most intolerant of creed. It is intolerance itself."—New York Freeman—official organ of Bishop Hughes, January 26, 1852.

"Protestantism has not, and never can have any right where Catholicism has triumphed."—Catholic Review, June, 1865.

Q. 14. *What is your duty as an American citizen and a Roman Catholic in the matter of politics? Are you not free to pursue such political objects, and in such a way as may appear most desirable?*

A. Within certain restrictions, yes.

Q. 15. *In what manner are you restricted?*

A. I am permitted to use my own judgment in politics only when no specific instructions have been laid down by the pontiff or his representatives, always bearing in mind as a safe rule of conduct, the best interests of the church.

Q. 16. *Whom do you regard as the representative of the pontiff?*

A. My confessor, most assuredly.

Q. 17. *If, then, your confessor should give you specific instructions to vote for a certain candidate or measure, you would look upon it as a duty to obey?*

A. Under the laws of the church I should be compelled to obey him, for three reasons; first: because it is a general law of the papacy that I should obey; secondly: for the reason that the priest is a representative of the pope, who is God's representative on earth; and thirdly: because I lay myself open to being placed in a state of mortal sin, in refusing to comply with the orders of the church.

Q. 18. *What authorities are there which thus make the priest absolute over your political liberties?*

A. Generally—all those laws which place the church above the state. Specifically, I will cite several cases among many:

"A Catholic should never attach himself to any political party or heretics. No one who is truly at heart a thorough and complete Catholic can give his adhesion to a Protestant leader; for in so doing he divides his allegiance, which he owes to the church."—Universe, the official Romanist organ of the bishops of France, March 28, 1868.

"Would he (the priest), be warranted in withholding any sacrament of the church from a man by reason of his preferring one candidate to another? Absolutely speaking, he would; because a priest is not only warranted, but bound TO WITHHOLD THE SACRAMENTS from a man who is disposed to commit a MORTAL SIN."—Bishop Vaughan's address to the Roman Catholic Club, at Salford, Eng., January 2, 1873.

"The Catholic religion, with all its votes, ought to so exclusively dominant."—Alocution of Pope Pius IX, September, 1851.

"You say: 'I will receive my faith from the pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. You must not think as you choose; you must think as Catholics. The man who says: 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic."—Vicar General Preston, in a sermon in New York, January 1, 1888.

"Why should the holy father touch any matter in politics at all? For this plain reason—because politics are a part of morals. Politics are morals on the widest scale."—Cardinal Manning, in vol. iii, of Ecclesiastical Sermons, page 83.

Q. 19. *What, if at any time, has the Roman church defined the duties of a Romanist in educational matters?*

A. The church has been most emphatic in this regard, and although for reasons of policy she has "tolerated" non-Roman Catholic educational establishments, there can be no doubt in the mind of every true son of the church as to his duty in this respect. He must not permit his offspring to attend any but a parochial school of the church.

Q. 20. *Are there not exceptions to this rule?*

A. One exception only.

Q. 21. *Cite the exception.*

A. When a Roman Catholic, owing to the unavoidable conditions finds it impossible to send his child to a parochial school, he may send it elsewhere for secular education, but only then when the child's

religious instruction has been provided for at home. Such was the decision of the councils of Baltimore, which have been recently confirmed by the pope. Many other authorities have spoken upon this question, for instance:

"Education outside the control of the Roman Catholic church is a damnable heresy."—Pope Pius IX.

"Public schools, open to all children for the education of the young, should be under the control of the church, and should not be subject to the civil powers, nor made to conform to the opinions of the age."—Pope Pius IX, Encyc. 47.

"I would as soon administer the sacrament to dogs as to Christians who send their children to public schools."—Priest Walker.

"The public school is a national fraud; it must cease to exist, and the day will come when it will cease to exist."—Priest McCarty.

"The public school system is a disgrace to the civilization of the nineteenth century."—Archbishop Hughes.

"The time is not far away when the Roman Catholics of the Republic of the United States, at the order of the pope, will refuse to pay the school tax, and will send bullets through the breasts of government agents rather than pay it."—Monsignor Capal.

Archbishop Perche says of the public schools, "Emphatically a social plague."

"The common schools of this country are sinks of moral pollution and nurseries of hell."—Chicago Tablet.

The Tablet is endorsed by all the highest popish authorities.

"The public schools have produced nothing but a godless generation of thieves and blackguards."—Priest Schauer.

The Freedom's Journal, of December 11, 1869, exclaims: "Let the public school system go to where it came from—the devil."

The church declares, in the language of Bishop McQuaid, in Boston, February 13, 1876, that "The state has no right to educate, and when the state undertakes the work of education it is usurping the powers of the church."

Priest Walker says: "The public schools are the nurseries of vice, they are godless schools, and they who would send their children to them cannot expect the mercy of God."

Pope Pius IX says: "When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart."

"These so-called public schools are not public schools, but infidel

and sectarian. Catholic parents who send their children to such schools are guilty of mortal sin."—Priest Friend of Brooklyn.

Priest Gleason, of Oakland, Cal.: "The duty of all loyal, God-fearing, Christian men (Roman Catholics) then, I repeat it, is to make common cause against this common foe."

Bishop McQuaid says: "No Catholic is in harmony with the church who maintains opinions opposed to the teachings against the public schools."

It may be taken for granted that no child of school age will be permitted to make his or her first communion and receive confirmation in SS. Peter and Paul's church, unless it has been in continual attendance for two years in the Catholic parochial schools.

"The law of the church in this diocese debar[s] from the sacraments parents who, through their own fault, send their children to public schools, when there are parochial schools in the parish in which they reside. The law forbids them from receiving the sacrament as long as the children attend the public schools. Children who of their choice attend the public schools, are also to be refused absolution, nor can they be absolved whilst they continue of their own free will to attend public schools."—Bishop Foley, of Detroit, in the SS. Peter and Paul Jesuit Calendar, 1893.

Cardinal McClosky says: "The church alone, is endow[ed] with the power to educate the youth."

Q. 22. *Why do you cite Roman Catholic newspapers and ordinary priests as authorities, when only the church itself is the arbiter in such matters?*

A. Because they agree with the canons of the church, and have never been rebuked thereby and therefore, as would undoubtedly have been the case if their assumptions had not been approved by the church.

Q. 23. *What is an apostate?*

A. An apostate is one who after being baptized in the Roman church, renounces the faith and falls into heresy.

Q. 24. *What punishment does the church award to apostates?*

A. Death. An apostate is an outlaw, to be dealt with as a wild beast. The killing of an heretic is an especially meritorious act.

Q. 25. *Then those Roman Catholics who attack and attempt to kill ex-priests and ex-Romanist laymen are merely obeying the law of the church?*

A. Undoubtedly.

Q. 26. *In brief, then, the pope, in all temporal matters, is first, last and always the supreme authority?*

A. Assuredly.

Q. 27. *And all governments which do not admit and apply this principle are impious?*

A. Such is the case without doubt.

Q. 28. *You have spoken of the infallibility of the pope; how does a Roman Catholic define the term?*

A. Infallibility, in a papal sense, is that quality bestowed upon the pope by God, which renders the ex cathedra utterances of the pontiff unimpeachable and undebatable; they constitute the commands of God expressed through the lips of the papacy.

Q. 29. *When was the dogma of infallibility first made a law of the Roman church?*

A. In the year 1870.

Q. 30. *How many popes have been infallible?*

A. All of those who are recognized as popes by the Roman see.

Q. 31. *Is it not a matter of history that many popes—notable Sergius III, John X, Stephen VIII, John XII, Boniface VI, Benedict IX, Gregory V, Benedict IX, John XXIII—and other very notorious murderers and adulterers, incestuous and otherwise guilty of every crime in the criminal calendar?*

A. It is so stated by the Roman historians, and accepted by the church.

Q. 32. *Define the term "liberal Catholic?"*

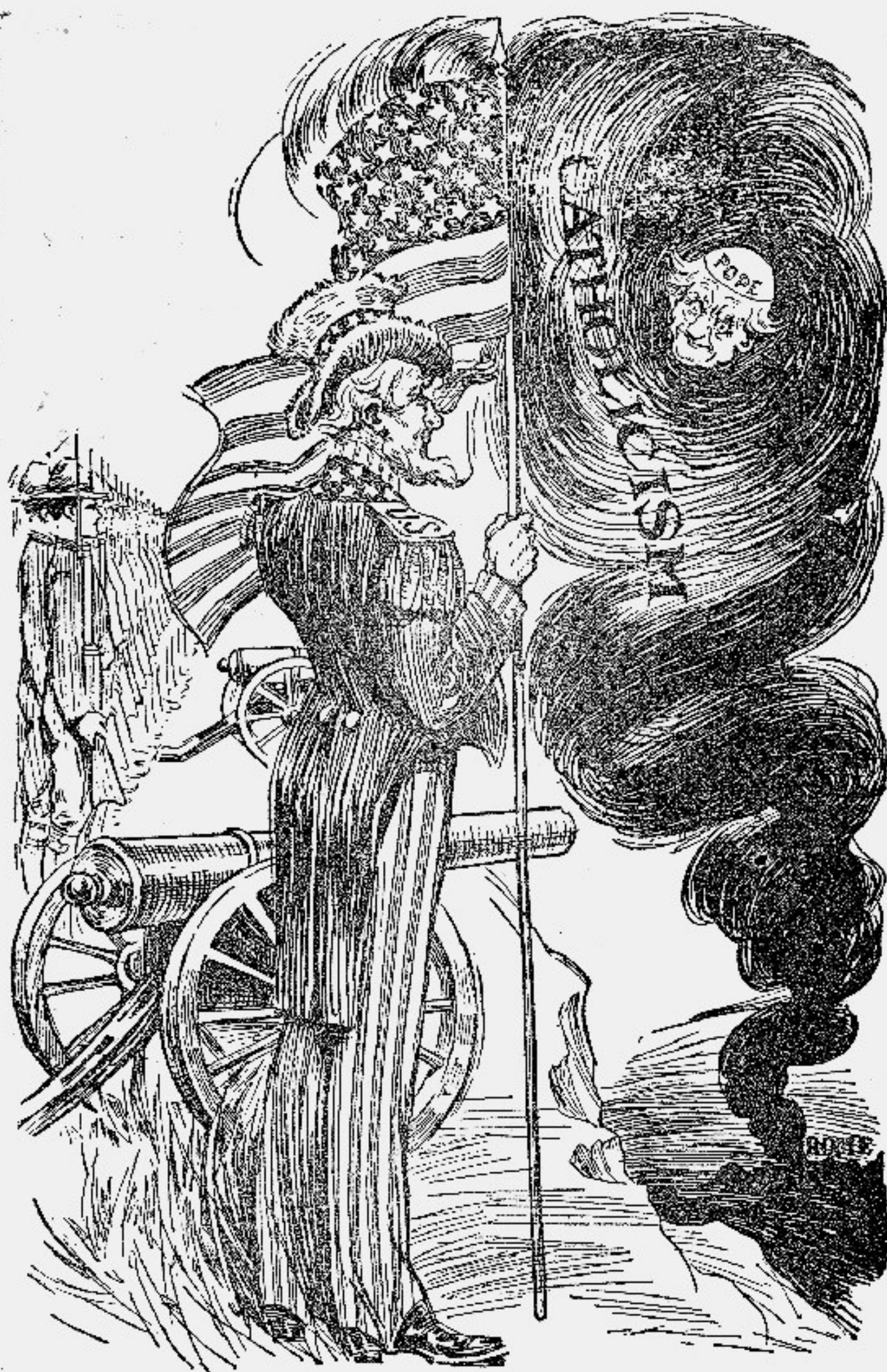
A. The Roman church knows no such definition. A man is either a Roman Catholic, or he is not a Roman Catholic. He must either accept the teachings and the laws of the church in their entirety, or, in the eyes of the church, reject them altogether. He cannot accept all the dogmas that in his own eyes appear consistent and wholesome, for the reason that he possesses neither the right nor the quality to discriminate; the pope alone has these powers. The Roman Catholic who accepts every law of Rome, save one, as the law of God, is as much an heretic in the eyes of the papacy as he who rejects the whole constitution and enactments of the church.

Q. 33. *What is confession?*

A. It is an institution erected by the Roman Catholic church, whereby members of said church, after having confessed their sins therein, may receive absolution and the mass.

Q. 34. *What power does a confessor possess?*

A. The power of God himself.



Ballots now, or bullets later

Q. 35. *Has a confessor the right to dictate a penalty to the penitent before granting absolution?*

A. He has; for he is so authorized and ordered by the Roman church.

Q. 36. *Of what does this penalty consist?*

A. That is a matter which is left entirely to the discretion of the confessor.

Q. 37. *What is a confessor?*

A. A confessor is a properly ordained priest of the Roman church who possesses the power to hear the confessions of any or all members of said church.

Q. 38. *Must he be celibate?*

A. The church has so commanded. Celibacy is a dogma of the church; marriage, in a priest, is a mortal sin of most deadly consequence.

Q. 39. *Has he power to hear the confessions of women, and girls of tender age, as well as those of the male laity and clergy?*

A. Not only has he the power, but he is specially instructed to pay more than ordinary attention to such matters.

Q. 40. *What is the confession box?*

A. It is a small apartment, divided into two parts, either by a curtain or other device, upon the one side of which the confessor sits, while upon the other the penitent kneels, and makes his or her confession through a small aperture in the curtain or partition.

Q. 41. *Does the confessor propound such questions as he may desire to the penitent?*

A. He is COMPELLED to propound such questions as the church authorities have laid down for his guidance.

Q. 42. *Name the highest authority upon the subject.*

A. Peter Dens.

Q. 43. *Is the following question and answer from the works of the author you mention?*

"What is the seal of sacramental confession?"

Answer: "It is the obligation or duty of concealing those things which are learned from sacramental confession."

A. They are translations therefrom, and are taken from Den's Theology, vol. 6, page 218.

Q. 44. *You have asserted that it is mandatory of the priest to ask the penitent such questions as have been laid down by the authority mentioned, no matter whether such penitent be man, woman or child.*

State the questions which the confessor is bound to ask of the penitent, whether she be a young virgin or a matron?

A. The works in question are printed in Latin; it is an offense to print them in English, according to the law of the state. Many publishers have been arrested and punished upon charges of printing and publishing obscene and immoral literature as the result of such publication.

Q. 45. *Yet an unmarried priest may propound these questions when closeted alone either with a tender child or a matron?*

A. I have stated before that this is mandatory.

Q. 46. *May a confessor seduce a woman or child of his flock, and yet retain his position as a priest?*

A. Undoubtedly.

Q. 47. *Present one authority which will bear translation into the vulgar tongue.*

A. "Speaking to a girl is a proximate occasion (of sin) to him who, out of every ten times, is wont to fall twice or thrice into carnal sin, or into deliberate carnal delight.

"Daily frequenting a tavern or a girl is considered a proximate occasion (of sin) in respect to him who, on that account, falls twice or thrice a month into like mortal sin.

P. Du Jardin is of the same opinion (page 51) respecting the daily administration of any office, however honest—for instance, of a physician, a confessor, a lawyer, a merchant—if any should on that account be accustomed to fall deliberately two or three times a month; and on page 53 he concludes that the confessor is bound to desert that ministry.

"Objection. That a confessor every day occupied in the ministry of hearing confessions falls very seldom in comparison to the times he does not fall; therefore the ministry of hearing confessions is not with respect to him a proximate occasion (of sin).

"Answer. I deny the consequence, because he, though not comparatively, does, however, absolutely fall frequently, for he who would commit two or three unjust homicides every month should be said absolutely to commit homicide frequently so often does that confessor slay his own soul."—Dens, v. 6, page 175.

Q. 48. *It is to be generally understood, then, that a confessor may debauch the persons of his penitents at least once a month without rendering him unfit for his vocation?*

A. That is undoubtedly the teaching to the church upon that subject.

Q. 49. *Let us hypothecate a case. Two priests are the con-*

fessors of two women, and are guilty of adulterous intercourse with them respectively, and thus fall into mortal sin, can such priests mutually absolve each other?

A. Undoubtedly; for Peter Dens says:

"Let it be observed that except in case of danger of death, no confessor, though he may otherwise have the power of absolving from reserved cases, may or can absolve his accomplice in any external mortal sin against chastity, committed by the accomplice with the confessor.

"This case of an accomplice is not placed among the reserved cases, because the bishop does not observe the absolution to himself, but any other confessor can absolve from it, except the priest who is himself the partner in the act.

"Is a male accomplice in vernal sin, to-wit, by touches, comprehended in this degree?

"Answer. Yes; because the pope extends it to whatsoever person.

"It is not required that this sin of an accomplice be committed in confession, or by occasion of confession; for in whatever place or time it has been done, even before he was her confessor, it makes a case of accomplice.

"Lastly, take note, that since the restriction is made in carnal sins, the confessor will be able to give valid absolution to his accomplice in other sins, namely, in theft, in homicide, etc."—Dens, v. 6, pp. 291-2.



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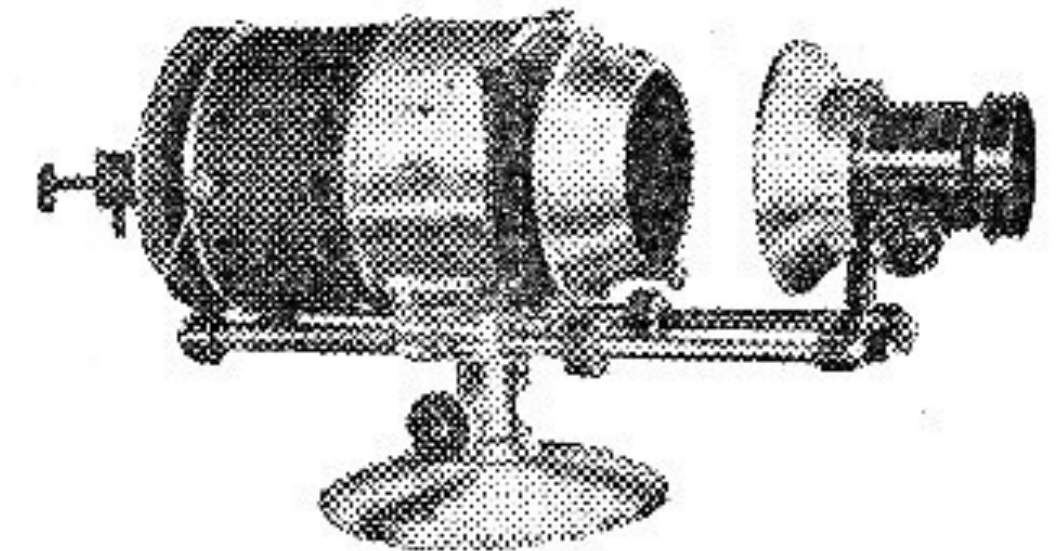
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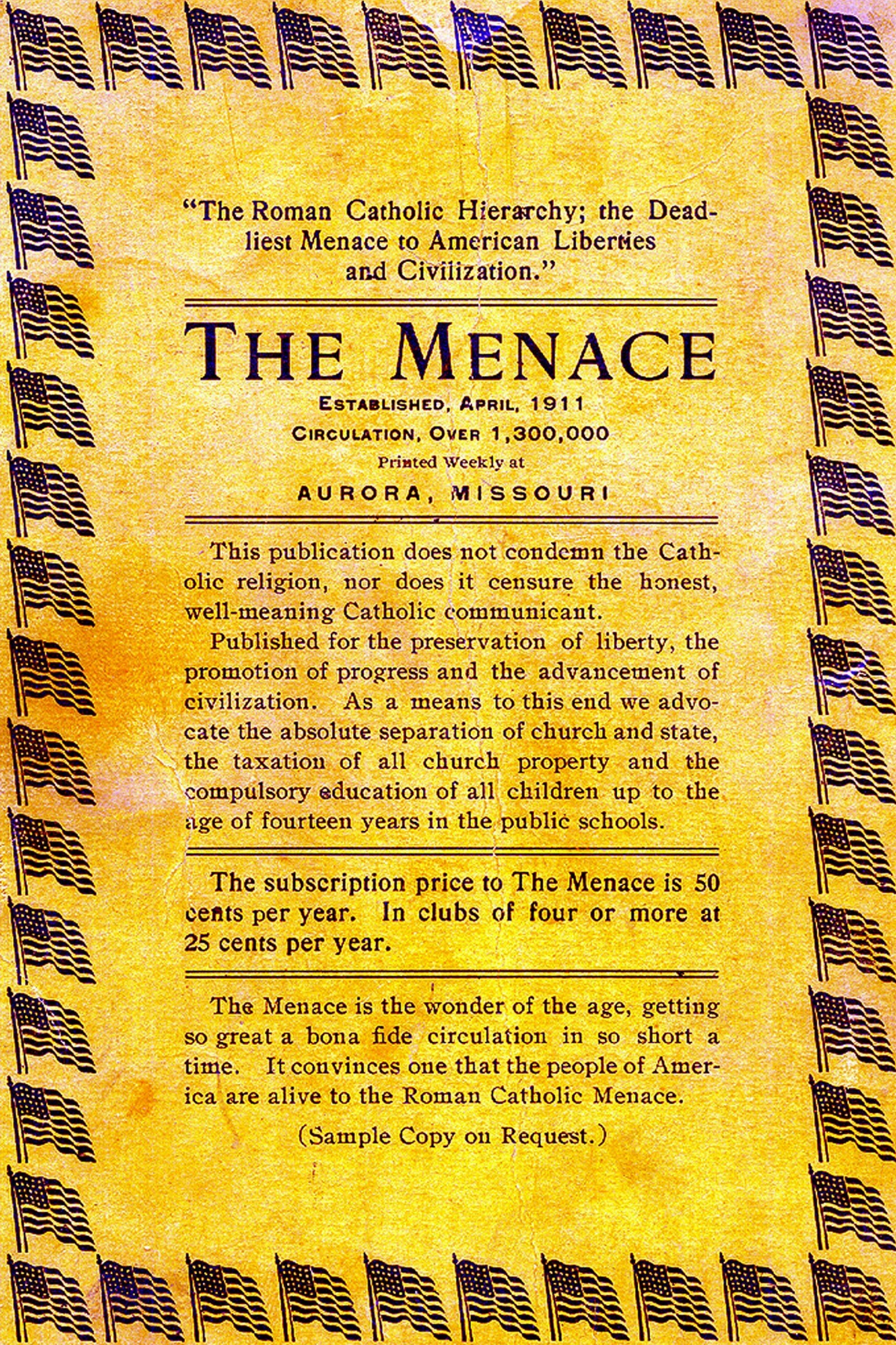
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